

MEMORIAL

S H E W I N G

The Reasonableness and Necessity of an
immediate Application to the King and
Parliament for augmenting the small Sti-
pends in *Scotland*.

By WILLIAM STEEL of *Waygateshaw*,
Minister at *Dalserf*.

The SECOND EDITION, revised and enlarged.

— *Si quid novisti rectius istis,*
Candidus imperti; si non, his utere mecum.

E D I N B U R G H :

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MEMORIAL

PRESENTED

to the Honourable the Commons in Parliament assembled
in relation to the petition of the
Parliament for augmenting the small
pounds in Scotland.

By WILLIAM STUART of Wemyss,
Minister at Law.

THE SECOND EDITION, revised and enlarged.

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Edinburgh.

ADVERTISEMENT.

THE Author of this Memorial had no manner of Hand in forming and bringing into Kirk-courts the Augmentation-scheme. However, it was formed and brought in by some sensible and benevolent Men.—The Author no sooner heard of the compassionate, humane scheme, than he heartily wished for Success; saw some Difficulties; but thought these might be overcome, by respectful Addresses, and plain Representations of Facts, to Noblemen and Gentlemen, to the King and Parliament, and by the Unanimity of Ministers among themselves.

The Memorialist long since perused two Pamphlets in favour of the Augmentation; they contain sundry strong sensible Things.—The Affair is of a serious, important Nature; and may be viewed in a Variety of Lights.—The Author warmly desired some Ministers of Abilities and known good Character, to attempt the Illustration of a Scheme, conducive to the Comfort of many Families in Distress, through the Smalness of Ministers Stipends. They declined the Task, or seemed to decline it.—He hath attempted it; with what Success, Time will shew. It is true, he humbly asks Money from the landed Interest, and from our flourishing Trade, though only a little Money; not for self, but

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for his more worthy, deserving and poor Brethren, for whose Necessities and Wants his Heart hath often bled in secret; Men of genteel Education, of discreet Behaviour, and of the strictest Purity of Manners. “ If this
 “ Memorial proves successful, the End is gained; if not, there is no great Harm done.
 “ No Man will grudge the Author the Satisfaction of a laudable Attempt. He shall
 “ grudge no Man the Privilege of reading or
 “ neglecting, of approving or condemning*.”

* Essays upon various Subjects in Law.

Dalserf Manse,

May 1. 1750.

MEMORIAL

CONCERNING

An Application to Parliament for augmenting small Stipends in *Scotland*.

IT is proposed to represent, in the most humble Manner, to the Legislature, the Reasonableness and Necessity of augmenting Ministers small Stipends in *Scotland*; praying, that the King and Parliament may take this Representation into their Consideration, and do something for the Relief of Ministers in Circumstances of Want and Distress, as they in their great Wisdom shall think expedient, and the State of the Nation can allow.

Church-livings in *Scotland* have several times been augmented since the Reformation, and that by Authority of Parliament; the Wisdom of the Nation judging it to be both reasonable and necessary to raise Ministers Stipends in some Proportion to the growing Value of Lands, the Increase of Trade and Riches, and the unavoidable growing Expence of comfortable and decent Living.

The first Book of Discipline was composed by fundry pious and eminent Ministers in the Year of our Lord 1560. It was presented to the Nobility,

A

bility,

bility, and afterwards subscribed by the Kirk and many Lords. And though this first Book of Discipline was not ratified by Parliament, and the General Assembly of the Kirk; yet, having been subscribed by the Kirk and many Lords, it may be considered as a Declaration of the Opinion of the Nation about Ministers Stipends.

Chap. 5. they say, “ It is of Necessity, that
 “ honest Provision be made for the Ministers;
 “ which we require to be such, that they have
 “ neither Occasion of Solitude, neither yet of
 “ Insolence and Wantonness: And this Provisi-
 “ on must be made, not only for their own
 “ Sustentation during Life, but also for their
 “ Wives and Children after them. We judge
 “ therefore, that every Minister have sufficient
 “ whereon to keep an House, and be sustained
 “ honestly in all Things necessary, as Books,
 “ Cloaths, Flesh, Fish, Fuel, and other Things
 “ necessary, forth of the Rents and Treasury of
 “ the Kirk where he serveth, at the Discretion
 “ of the Congregation, conformed to the Quali-
 “ ty of the Person, and Necessity of the Time.
 “ Wherein it is thought good, that every Mini-
 “ ster shall have at least forty Bolls Meal,
 “ twenty six Bolls Malt, to find his House
 “ Bread and Drink, and more, so much as the
 “ Discretion of the Kirk finds necessary, besides
 “ Money for buying other Provision for his
 “ House, and other Necessaries. The Children
 “ of the Ministers must have the Liberties of the
 “ Cities next adjacent where their Fathers labour-
 “ ed, freely granted: They must have the Pri-
 “ vileges in Schools, and Bursesses in Colleges;
 “ that is, they shall be sustained at Learning, if
 “ they

“ they be found apt thereto ; and failing thereof,
 “ they must be put to some Handycraft : And
 “ that their Daughters be virtuously brought up,
 “ and honestly doted, when they come to Ma-
 “ turity of Years. And this in God’s Presence
 “ we witness, we require not so much for our-
 “ selves, as that we do it for the Increase of Vir-
 “ tue and Learning, and for the Profit of the Po-
 “ sterity to come : For it is not to be supposed,
 “ that any Man will dedicate himself and his
 “ Children so to God, and to his Kirk, that
 “ they look for no worldly Commodity : But
 “ this cankered Nature which we bear, is pro-
 “ voked to follow Virtue, when it seeth Profit
 “ and Honour thereto annexed ; and contrarily,
 “ then is Virtue, by many, despised, when vir-
 “ tuous and godly Men are without Honour.
 “ And sorry would we be, that Poverty should
 “ discourage Men from Study, and following the
 “ Way of Virtue, by which they might edify
 “ the Kirk and Flock of Christ Jesus.”

Anno 1617, Ja. VI. Parl. 22. it is enacted,
 with the Advice and Consent of the Estates of
 “ Parliament, “ That the Commissioners of Teinds
 “ shall appoint and assign, to every Minister
 “ in *Scotland*, as the *least* and *smallest* yearly Sti-
 “ pend, *L. 27 : 15 : 6 $\frac{2}{3}$ Sterling*, or five Chalders
 “ of Victual, when there are as much free Tithes
 “ in the Parish, by and attour their Manse and
 “ Glebe ; and that the greatest and most Stipend
 “ which the said Commissioners shall have Power
 “ to assign to any Minister for Stipend, at any
 “ of the said Kirks, either not planted, or plant-
 “ ed, and provided with Stipends within and un-
 “ der the said five Chalders of Victual, or *L. 27,*

“ 15 s. 6 $\frac{2}{3}$ d. *Sterling* Money, as said is, shall not
 “ exceed the Quantity of ten Chalders Victual,
 “ or L. 55 : 11 : 1 $\frac{1}{3}$ *Sterling* Money.”

By the same Act it is provided, “ That where
 “ any Kirks are already sufficiently provided, al-
 “ beit the Provision does exceed the foresaid
 “ Quantity of ten Chalders Victual, or L. 55,
 “ 11 s. 1 $\frac{1}{3}$ d. *Sterling* Money, and also where the
 “ Fruits of any Benefice are in the Possession of
 “ the Minister, that the same shall be continued
 “ in the Estate wherein it is at present, and not
 “ be meddled with by the said Commissioners of
 “ Teinds.”

The Preamble of this Act sets forth, in the
 following Words, the Reason of augmenting small
 Livings. “ Our Sovereign Lord, considering
 “ that there be divers Kirks within this King-
 “ dom not planted with Ministers, wherethrough
 “ Ignorance and Atheism abounds amongst the
 “ People; and that many of those that are plant-
 “ ed, have no sufficient Provision or Maintenance
 “ appointed to them, whereby the Ministry are
 “ kept in Poverty and Contempt, and cannot
 “ fruitfully travel in their Charges: Considering
 “ also, that nothing is more properly belonging
 “ to his princely Care, than to see to the good
 “ Estate of the Kirk within his Dominions; out
 “ of that Zeal his Majesty bears to the promo-
 “ ving of the Kingdom of Christ,” &c.

Anno 1633, *Charles* I. “ His Majesty being
 “ present, in solemn Parliament, with the three
 “ Estates of his ancient Kingdom, with their
 “ Consent, ratifies the Act of Commission of
 “ Surrenders and Teinds, of the Date of *Holy-*
 “ *roodhouse* the 26th Day of *June* 1627 Years,
 “ whereby

“ whereby it is found meet and expedient, that
 “ the lowest Proportion for Maintenance of Mi-
 “ nisters shall be eight Chalders of Victual, or
 “ *L. 44 : 8 : 10 $\frac{2}{3}$ Sterling Money*, if there are as
 “ much free Tithes in the Parish.”

King *James I.* of *Scotland* began to reign *anno* 1424; since which Time, down to the Union of the two Nations, there are many Acts of Parliament, not mentioned in this Memorial, from which it evidently appears, that the Wisdom of the Nation have considered the publick authorised Teachers of Religion, as an Order of Men deserving their Notice and Care, nay, as deserving a handsome Maintenance and Provision; that Ministers of the blessed Gospel might be delivered from Solicitude, Poverty, and Contempt, as well as from Pride, Luxury, and Wantonness.

A striking Phænomenon appeared in these Nations *January 30. 1649*; an Appearance which may be considered as an everlasting *Memento* to Sovereigns and Subjects. This made way for a new Form of Government. Under this new Administration, several *Ordinances* were enacted and appointed, expressing, in plain and strong Terms, the then Sense of the Nation, about the Importance and Dignity of the Ministerial Character, and the Maintenance or Stipends suitable and necessary for the publick Preachers of the Gospel. One of these Ordinances bears as follows,—

“ That for the better Maintenance and Encou-
 “ ragement of Preaching-Ministers, and for uni-
 “ ting of Parishes, (and I think for making new
 “ Erections), it is enacted and ordained, That
 “ *William Steel, Esq;* Serjeant at Law, and Re-
 “ corder of the City of *London*, *Sir John Tho-*
 “ *roughood,*

“ *roughgood, &c.* be nominated and appointed
 “ Commissioners of Tithes, &c. possessed by
 “ Clergymen, sold, or in Tack, or Trustees of
 “ those Tithes recovered from some Clergymen,
 “ from Purchasers, Tacksmen, or others, for
 “ just and reasonable Satisfaction made; and that
 “ the said Tithes shall be vested and settled in the
 “ Person of the said *William Steel, &c.* that they
 “ may, out of these Tithes, augment the Stipends
 “ or Maintenance of Preaching-Ministers; and
 “ these Trustees or Commissioners of Tithes are
 “ required to grant to every Preaching-Minister
 “ One hundred Pounds *Sterling per annum*, and
 “ more, if they shall see Cause; that so the whole
 “ Nation may be provided with the constant and
 “ powerful Preaching of the Gospel, by allowing
 “ a competent Maintenance and proper Encou-
 “ ragement to able and godly Ministers.”

At yon Time the established Church of *Eng-land* was Presbyterian, and the civil Constitution Republican, or it was something like a *Common-wealth*.—Reason is Reason, Common Sense will always be Common Sense, amidst the various Forms of Government in Church or State.—It is of eternal, immutable Reason, That *he who serves at the Altar, should live by the Altar*; and that *the Labourer is worthy of his Hire*.

I acknowledge, that in the foresaid Ordinance there is not one Word about the Maintenance of Preaching-Ministers in *Scotland*: Nevertheless, from a Parity of Reason, the Sense of the Ordinance tallies well with the suitable and necessary Maintenance of Ministers in *Scotland*; for I can declare, from my own proper Knowledge, that People can live in as comfortable and decent a
 Manner

Manner in many Parts of *South-Britain*, as in several Parts of *North-Britain*, at an equal Expence.

If the Legislature 117 Years ago judged eight Chalders of Victual, or $L. 44 : 8 : 10\frac{2}{3}$ *Sterling* Money, to be no more than a competent Subsistence for a Minister and Family, the said Sum must certainly be too little at this present Time. It is not in the power of Ministers to stop the Increase of the real or Imaginary Value of the Necessaries of Life. No Servant-man will hire with a Minister for one Pound *Sterling* a-year, when Gentlemen or Farmers will give three or four Pounds *Sterling* a-year.—Expence of a decent Education, and the Price of Food and Cloathing, are greatly increased within these 120 Years last bygone.

It is upon these Accounts, that larger Fees are given to young Gentlemens Tutors, and a larger *Honorarium* to Masters of Colleges, than what was given about 100 Years ago. And it is highly probable, if not certain, that the yearly Salary allowed by the Sovereign to the Right Honourable the Lords of Council and Session hath been raised upon the foresaid Accounts; as will appear from the following Acts of Parliament.

Ja. I. Parl. 3. Chap. 65. “The Chancellor, “and certain Persons of the three Estates, to be “chosen by the King, appointed for the Session,” &c.

Ja. II. Parl. 14. Chap. 6. “The Lords of Session appointed at this Time, by Commission of “Parliament given to a good Number of the “three Estates, are impowered to know on all “civil Actions,” &c.

Chap. 63. “That these Lords bear their own
“Costs,

“ Costs, their Charges not being great ; and that
 “ the better to help, they have the King’s Un-
 “ law of their Court, (which is 3 s. 4 d. *Sterling*,
 “ to be divided betwixt them and the Clerk-Re-
 “ gister.”

Ja. IV. Parl. 6. Chap. 58. “ That in place of
 “ the Lords of Session, the King chuse a Council,
 “ to sit continually at *Edinburgh*, or where the
 “ King pleases, to decide in all civil Matters.”

The yearly Salary, or rather Perquisites, of the
 Honourable Lords of Council and Session, being
 at this Time extremely small ; and lest, on this
 Account, being Men of like Passions with others,
 they should be induced to accept of Presents from
 Persons who had Causes depending before them ;
 it is enacted, “ That no Lord of Session, by him-
 “ self, his Wife, or Servants, take Bude, Bribe,
 “ Goods or Gear, either from Pursuer or De-
 “ fender, under pain of Deprivation, Infamy,
 “ and Escheat of Moveables, the one half to the
 “ King, and the other half to the Revealer, and
 “ the Offender’s Person to be in the King’s
 “ Will,” &c. *Ja. VI. Parl. 6. Chap. 93.*

“ That there be paid to the Lords by the Ti-
 “ ner of the Plea one Penny *Scots per Pound*
 “ where the Subject is liquid, and five Pounds
 “ *Scots* where it consists *in facto.*” *Ja. VI.*
Parl. 11. Chap. 43.

“ That no man be received to be a Lord of Ses-
 “ sion, unless he be sufficiently tried and known
 “ by the King and Lords, and having in yearly
 “ Rent One thousand Merks *Scots*, (that is,
 “ *L. 55 : 11 : 1 $\frac{1}{3}$ Sterling*), or twenty Chalders
 “ Victual.” *Ja. VI. Parl. 12. Chap. 132.*

“ Ten thousand Pounds *Scots*, (that is, *L. 836,*
 “ 13 s.

“ 13 s. 4 d. *Sterling*) to be paid to the Lords of
 “ Session yearly out of his Majesty's Customs,
 “ which are for that End, and in so far, dissolved
 “ from the Crown; and all Intromitters with the
 “ said Customs, are made liable to the Lords for
 “ their better Payment, and Caution is appointed
 “ to be found by the Customers for that Effect.”

Ja. VI. Parl. 20. Chap. 11.

“ Taxation of ten Shilling *Scots* the Pound
 “ Land of old Extent for the Estate of Barons
 “ and Freeholders, and so proportionally for the
 “ Spiritual Estate and Estate of Barons, granted
 “ to the ordinary Lords of Session for Increase of
 “ their Stock, and that yearly for four Terms or
 “ Years, beginning the first Term at *Martinmas*
 “ 1633, and the last to be *Martinmas* 1636.”

Charl. I. Parl. 11. Chap. 22.

“ Twelve thousand Pounds *Scots* given to the
 “ Lords, by way of Assessment, for bettering
 “ of their Stock.” *Charl. II. Parl. 1. Chap. 50.*
anno 1661.

“ Other ten thousand Pounds *Scots*, (or in
 “ *English Money* L. 836 : 13 : 4), besides the
 “ ten thousand Pounds *Scots* granted by King
 “ *James VI. Parl. 20. Chap. 11.* given to the
 “ Lords of Session out of the Customs,” &c.
Chap. 2. Parl. 1. Sess. 2. Chap. 7.

“ Grant of half a Month's Cess, for a provisi-
 “ onal Addition to the Salaries of the ordinary
 “ Lords of Session, from *November* 1698 to *No-*
 “ *vember* 1700.” *William and Mary, Parl. 1.*
Sess. 7. Chap. 14.

It is evident, then, that the yearly Salary
 granted to their Lordships hath been frequently
 augmented; and considering their long, expen-

five, liberal Education ; considering their diligent and constant Attendance to Business of Intricacy and Importance, their present Salaries can be deemed no more than an adequate Reward. Nay, should it be alledged, that the present Salaries of the ordinary Lords is by no manner of means an adequate Reward, I would not dissent. Any Person who maturely and impartially considereth the long expensive Education that qualifies a Gentleman for sitting on the Bench with becoming Dignity of Character ; that considereth the necessarily long and close Attendance on Business, the necessary Expence of Living suitable to that high Station, must allow, that an Augmentation of their Salaries is yet reasonable and necessary.

It is well known, that most part of the Ministers in *Scotland* carefully and constantly attend to their Business through the whole Year ; they have no Vacation ; many Stipends so small, that Ministers cannot live decently upon them, far less give a proper Education to their Children, or make a tolerable Provision for their Families ; because, as has been observed, the yearly Wages of Men-servants are greatly advanced since the Revolution ; and as to the Wages of Maid-servants, these have been greatly raised within these thirty Years last bypast, by reason of the great Encouragement given to Women for spinning Yarn for the Use of our now flourishing Manufactures ; as also, the Wages of all Day-labourers are greatly risen : And consequently *L. 50 Sterling* cannot possibly go so far in supporting and providing for a Minister's family, as it did one hundred Years ago, or even forty Years since.

Every

Every House-keeper, every Parish-schoolmaster, every Millener, Taylor, Shoemaker, Day-labourer, &c. thoroughly knows, and sensibly feels, that the decent necessary Expence of supporting a Family, of educating Children, is greatly increased of late Years.

Great Things are not expected, nor to be asked: We only propose to represent, in the humblest Manner, to our Noblemen and Gentlemen, and to the *British* Parliament, that there are many small Stipends in *Scotland*; praying, that the Wisdom of the Nation may statute and ordain, that the least and smallest yearly Stipend in *Scotland* shall be ten Chalders Victual, or a Sum of Money equal to the said Quantity of Victual, according to the ordinary Conversion of Victual in the Sale of Lands in the different Parts of the Kingdom; or praying, that the King and Parliament may consider this humble Representation, and grant what Relief shall seem meet to their Wisdom and Goodness.

If some Persons should say, That the Ministers in *Scotland*, it seems, wish to be placed in Circumstances which lead to the Practice of those Follies and Vices they loudly condemn in other Men; such as, Idleness, Luxury, Extravagance, and Dishonesty; some of which prevail in the present Age, and are the Forerunners, the Presage of fast approaching Ruin and Destruction:

One indeed would think, that every Man of liberal Education would much rather chuse to be considered and spoken of as a wise, sober, and honest Man, benevolent and charitable, according to his settled yearly Incomes, than to be considered as a fine Gentleman, profuse and extrava-

gant: And if there be any Number of Men of our Order, who do not balance their yearly Incomes and Expences, but thoughtlessly or designedly spend or squander away Money not their own, Money perhaps of poor, industrious, honest People; these Ministers are, in this Instance, a great Scandal to the sacred Function; their Manner of Life is justly detestable, and should be guarded against by every one who wishes to live and die an honest Man. And who would not wish to support this excellent Character?—For says a justly celebrated Poet,

An honest Man's the noblest Work of God.

And if it shall be found, that the free Tithes in some Parishes do not amount to ten Chalders of Victual, then the legislature might be graciously pleased to ordain, that the free Tithes in the next adjacent Parishes should be affected with the proposed Augmentation of small Livings.

If the Wisdom of the *British* Nation are of Opinion, that publick Teachers of Religion are subservient to the civil, as well as sacred Interests of the Kingdom; whilst, with unwearied Diligence, they recommend to the People, by their daily Ministrations, and more powerful Example, the important Duties of Piety, Righteousness and Temperance, Duties inseparably connected with the Prosperity and Glory of Kingdoms; such as, Industry in their particular Callings, strict Honesty in their Commerce with one another, Moderation, Benevolence and Humanity towards all Men, and dutiful Behaviour towards Magistrates; recommending all these Duties from Principles Religious and Christian, which take the fastest Hold

Hold of the Hearts of Men : then one would imagine, that the Wisdom of the Nation would chearfully place Ministers of the Gospel in such Circumstances, as may be presumed would qualify them for promoting with Success the noble and useful Purposes of their Institution ; and withal in such Circumstances, as would encourage Ministers, and others, who have a design to educate their Sons for the holy Ministry, to give them such a liberal Education, as will, by the Aid of Heaven, enable them to appear with becoming Dignity in all the Variety of their holy Ministrations.

It will easily be allowed to me, that Noblemen and Gentlemen of pious and benevolent Tempers, of Learning and Taste, wish, that their own Parish-Minister should support a Character far above that of the Vulgar or Populace, and one with whom they might converse agreeably and usefully ; and withal one who might be of some Use towards forming the Hearts of their Children to the Love and Practice of Piety, Virtue, and universal Goodness.

Ministers who at present enjoy very small Livings, may some way or other support under the Damp of Poverty and Want ; but their pinching Straits being manifest and visible, there is a great Chance that the next Generation shall have a Set of Ministers whose Characters we do not chuse to describe. The Opposers of the immediate Application to King and Parliament for a general Augmentation of small Stipends, may easily figure it to themselves.

Some do alledge, That there is no Occasion for augmenting small Livings in *Scotland*, seeing some enjoying these have made rich upon them. We
would

would answer, That extremely few have done so. Some few Ministers enjoying small Stipends have had Patrimonies, have received little handsome Fortunes, by Marriages, or Legacies bequeathed by particular Friends. And if any Minister hath amassed great Wealth since the glorious Revolution, by the pure Force and good OEconomy of *L. 30, 40 or 50 Sterling* a-year, some of us will be ready to think, and say, that he hath lived in a Way scandalously penurious, and much below the Dignity of the Ministerial Character; a Character which, according to the Dictates of Reason, and the express Declarations of the Gospel, should be visibly adorned with the lovely and engaging Virtues of Hospitality and Charity, as well as Aptness to teach, and the strictest Purity of Manners.

Again, the foresaid Opposers alledge, That the *English* Members of Parliament will keenly oppose the Augmentation of small Stipends in *Scotland*, lest the inferior Clergy of the Church of *England* should take the Hint, and also apply to Parliament for an Augmentation of their small Livings.

I will frankly acknowledge, that, through my Ignorance of the true State of the Tithes in *South-Britain*, I am not able to give a just and full Answer to the Objection. However, it is certain, that the Clergy in *England* can accept of, and actually often do enjoy a Plurality of Livings; and sometimes the inferior Clergy in *England* receive pretty handsome Compliments at Marriages, Baptisms, Burials, and for visiting sick Persons. It is well known, that this is far from being the Case with Ministers of our Kirk. Must it not
sensibly

sensibly affect the Heart of every wise and good Man, to see the publick Teachers of the glorious Gospel obliged, at any time, through the Smallness of their Livings, to engage in the low Business of common Life? Employments which must necessarily lessen their Character, and greatly mar the Success of their holy Ministrations.

Would our Noblemen and Gentlemen give us a fair Hearing, lay aside Prejudices, and leisurely consider the pinching Straits of some Ministers in their own Neighbourhood, might we not expect, from their high Birth, their extensive Views of Things, that they would not grudge to contribute some small Thing out of their present yearly Incomes, to bring some worthy Ministers out of Circumstances of Poverty, Contempt, and Uselessness? Men of Genius, of Piety, and of good moral Characters; Men who have spent at Schools and Universities, fifteen Years, at least, in acquiring Qualifications proper for the sacred Office; Men who, generally speaking, are quite above the Suspicion of indulging themselves to Idleness or Avarice, Luxury and Extravagance; Men who wish to appear, in Company and abroad, in decent Apparel, though when at home their Cloaths are coarse, and their Table extremely mean; Men who, according to the settled Rules of our Kirk, are obliged to read and explain, to their Congregations, every Lord's Day Morning, a large Portion of holy Writ, and after that to deliver a Sermon; and in the Afternoon of the same Day, they deliver another Sermon; they pay a yearly Visit to each Family in the Parish, instructing Young-ones in the first and plain Principles of Religion and Virtue, exhorting

horting all the Family to fear God and to work Righteousness, and then praying with the Family. We yearly examine our Parishes, divided into so many Quarters, instructing them in the great Principles and Duties of Christianity; we visit the Sick regularly; we are often employed in taking away Differences in Families, and Differences amongst our Parishioners; we regularly attend the Meetings of Presbytery each Month, the Meetings of Provincial Synods twice every Year; we do by turns attend the General Assembly of the Kirk once every Year, and the Commission of the Kirk four Times a-year; besides, we meet often in Presbytery upon emergent Occasions, and frequently some few of us meet together, to converse about the State of Religion in our respective Parishes, and to implore the Blessing of Heaven upon our daily sacred Ministrations.

Thus it may appear, that the proper and necessary Education of Ministers in *Scotland* is long and expensive, and they are obliged to bestow much assiduous Labour and Pains in the Duties of their Profession: How then can it come into the Mind of any Person, to think or say, that *L. 33 : 6 : 6 $\frac{2}{3}$ Sterling*, the yearly Salary of the lowest Excise-officer in *Scotland*, is an adequate Reward for such a liberal Education, and such constant assiduous Labour? Can any Person who wisheth well to the civil and sacred Interests of this Kingdom behold, without some inward sensible Pain, sundry excellent Preachers, Men of acknowledged Worth and Merit, struggling hard with Poverty and Want?

A late Author, in my humble Opinion, handles

dles this Subject with great Strength of Argument; and I hope the candid Reader will indulge me in transcribing two entire Paragraphs from his Treatise, of *the Grounds and Occasions of the Contempt of the Clergy and Religion* *.

“ There is still (says he) one Thing remaining, which ought not to be forgotten, (a Thing that is sometimes urged, I know, by the Papists, for the single Life of the Priests), that does much also lessen the Esteem of our Ministry; and that is, the poor and contemptible Employment that many Children of the Clergy are forced upon, by reason of the Meanness of their Fathers Revenue. It has happened, I know, sometimes, that whereas it has pleased God to bestow upon the Clergyman a very sufficient Income; yet such has been his Carelessness, as that he hath made but pitiful Provisions for his Children. And on the other Side, notwithstanding all the good Care and Thoughtfulness of the Father, it has happened at other times, that the Children, beyond the Power of all Advice, have seemed to be resolved for Debauchery. But to see Clergymens Children condemned to the walking of Horses, to wait upon a Tapster, or the like, and that only because their Father was not able to allow them a more gentile Education, are such Employments that cannot but bring great Disgrace and Dishonour upon the Clergy.

“ But this is not all the Inconvenience that attends the small Income, the Portion of some Clergymen: For, besides that the Clergy in

* *John Eachard*, D.D. late Master of *Katharine Hall* in *Cambridge*, and Vice-Chancellor of that University.

“ general is difesteemed, they are likely also to
 “ do but little Good in their Parish. For it is a
 “ hard Matter for the People to believe, that he
 “ talks any thing to the Purpose that wants or-
 “ dinary Food for his Family, and that his Ad-
 “ vice and Exposition can come from above that
 “ is scarce defended against the Weather. I have
 “ heard a travelling poor Man beg with very
 “ good Reason, and a great Stream of seasonable
 “ Rhetorick ; and yet it has been very little
 “ minded, because his Cloaths were torn, or at
 “ least out of Fashion. And, on the other Side,
 “ I have heard but an ordinary Saying, proceed-
 “ ing from a fine Suit, and a good lusty Title of
 “ Honour, highly admired ; which would not
 “ possibly have been hearkened to, had it been
 “ uttered by a meaner Person ; yet, by all means,
 “ because it was a Fancy of his *Worship's*, it must
 “ be counted high, and notably expressed. If
 “ indeed this World were made of sincere and
 “ pure beaten Virtue, like the Gold of the first
 “ Age, then such idle and fond Prejudices would
 “ be a very vain Supposal ; and the Doctrine that
 “ proceeded from the most tattered and contem-
 “ ptible Habit, and the most sparing Diet, would
 “ be as acceptable as that which floweth from a
 “ Silken Cassock, and the best Chear. But see-
 “ ing the World is not absolutely perfect, it is to
 “ be questioned, whether he that runs upon Trust
 “ for every Ounce of Provision he spends in his
 “ Family, can scarce look from his Pulpit into a-
 “ ny Seat of the Church, but that he spies some
 “ body or other that he is beholden to, and de-
 “ pends upon ; and for want of Money has scarce
 “ Confidence to speak handsomely to his *Sexton* :
 “ it

“ it is to be questioned, I say, whether one thus
 “ destitute of all tolerable Subsistence, and thus
 “ shattered and distracted with most necessary
 “ Cares, can either invent with Discretion, or ut-
 “ ter with Courage, any thing that may be be-
 “ neficial to his People, whereby they may be-
 “ come his diligent Attenders and hearty Re-
 “ specters.”

Ministers of our Kirk have no other Method of supporting and providing for their Families; and should they at any time engage in the common Employments of Life, which may propitious Heaven prevent, such as Farming, Manu-
 “ factures, &c. &c. this might be attended with bad Consequences, too obvious to need to be mentioned.

How laborious, how difficult the Office of the holy Ministry, if diligently and honestly executed? and must the Difficulties of our assiduous Work be increased by the Circumstances of Want, Poverty, and Contempt?

There is scarcely any Man in *Scotland*, of tolerable Genius, and Activity, who hath spent as much Time and as much Money in his Education as Ministers have done, who may not gain a great deal more than they; support and provide for his Family far better, by following any other Business, such as that of Lawyer, Physician, Surgeon, Merchant, &c. &c. &c.

Sometimes we are told, that the Right Honourable the Lords Commissioners of Plantation of Kirks and Valuation of Teinds have parliamentary Powers, can grant Augmentation of Stipends, and in Fact that they have, since the Revolution, granted many Augmentations, and in few Cases,

if in any, have refused to augment small Stipends, when proper Applications were made unto them, and when there were free Tithes in the Parishes : Why then should Ministers apply, and give trouble to a *British* Parliament about the Augmentation of Stipends, when the Lords Commissioners can do it ?

We chearfully acknowledge, that the Nation in general, and Ministers of the Gospel in particular, are extremely happy in the present Bench of Lords, Men of uncommon Abilities and Penetration, of Honesty, and of great Dispatch in carrying on Business. In many Cases they have readily and unanimously augmented small Livings; but not so in every Case, even when there were free Tithes in the Parish.

A Process of Augmentation is attended with Trouble and considerable Expence. The first Article of Expence is that of raising Summons against all the Heritors of the Parish, residing and not residing; and this at an Average is no less than *L. 8 or 10 Sterling*; and in some Parishes it amounts to a greater Sum, witness the summoning the Heritors of the Parish of *Ardnamurchan*, which cost near *L. 30 Sterling*. The Expence of a Process for an Augmentation, at an Average, amounts to *L. 40 or 50 Sterling*. Now, many Ministers who enjoy small Livings, cannot bear the Charge of such an expensive Law-suit; and the Honesty of their Hearts won't allow them to borrow Money, fearing they may be cast in the Suit, and so never be able to do Justice to their kind Friend who lent them Money.

Here I must bespeak the Patience of the candid and compassionate Reader, whilst I justly and plainly

plainly represent the piteous Case of a Minister of the glorious Gospel, who lives not thirty Miles wide of *Edinburgh*. In the Parish are more than 3000 Persons; the Parish-kirk is central; the Parish extends near four computed Miles every way; the Charge is collegiate; the First Minister hath of yearly Stipend $L. 66 : 11 : 1\frac{1}{2}$ *Sterling*, besides Manse, Glebe and Pasturage; the Second Minister hath of yearly Stipend $L. 47 : 4 : 6\frac{2}{3}$ *Sterling*, and a Manse, but no Glebe, (the legal Glebe is four Acres of arable Ground), no Pasturage at all, (the legal Pasturage being as much Grass-ground as will maintain one Horse and two Cows during one half of the Year), nor the Value in Money for the said Glebe and Pasturage. This Incumbent hath a pretty large Family: And can his small Stipend of $L. 47 : 4 : 6\frac{2}{3}$ *Sterling per annum* be thought a suitable Reward for a long, expensive, and liberal Education? Can his small Stipend be considered as a tolerable Fund for supporting, educating, and providing for his Family, in a decent Manner? The yearly Rent of this Parish, at a moderate Computation, amounts to upwards of $L. 4000$ *Sterling per annum*, besides large Grassums at granting new Tacks or Leases; some of the Heritors have purchased their Teinds from the Titular, and still he draws of free Tithes from the Parish upwards of $L. 300$. The Minister who enjoys the smallest Living, being lately desired by a Friend to pursue for an Augmentation, replied, That he had not $L. 20, 30, \text{ or } 40$; and so could by no manner of means engage in such an expensive Law-suit. This is a real, not an imaginary Case; this is not a particular singular Case:

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A large Charge, a large Sum of free Tithes, and a very small Stipend. This Case must, at least it should, sensibly affect every tender and compassionate Heart.

Now, supposing the next Venerable Assembly should agree to represent to our Nobility and Gentry, to our Most Gracious Sovereign King *George*, to the Royal Family, to the Ministry below and above, and to the august Houses of Parliament, That many Ministers of the Kirk of *Scotland* have not a competent Maintenance, some few of them not above *L. 33 : 6 : 6 $\frac{2}{3}$ Sterling*, others not above *L. 40*, and many of them not above *L. 50*; I say, should we, with Humility and Resignation, though with Earnestness and steady Importunity, represent the distressed Condition of many worthy Ministers; what bad Consequences could possibly ensue? Could such a modest Representation, not so much as hinting at the additional Stipend some would wish to have, but humbly praying, that the Wisdom of the Nation may be pleased to take the Matter into their serious and mature Consideration, and grant that Relief to our poor Brethren which they, in their great Wisdom and Goodness, shall find reasonable and necessary, or which the present Circumstances of the Nation can allow; could this justly give Offence?

It is the peculiar distinguishing Privilege of a People living under a free Government and legal Administration, to represent to, and to petition King and Parliament. We Ministers of the Gospel are *British* Subjects as well as others; we may represent our Grievances, and humbly petition for Redress. It is therefore most earnestly wished for,

for, it is hoped, that the next Venerable Assembly of the Kirk of *Scotland* will unanimously agree to represent to the next Session of Parliament, as is above set forth.—A Delay may happen to be dangerous, fatal to a most reasonable Scheme; a Scheme useful and necessary; necessary and useful for supporting and advancing the civil and sacred Interests of the Nation; the Interest of our holy Christian Religion, of Virtue and human Happiness amongst the People in the present Age; and in an especial Manner necessary and useful for the future rising Generations, that so the publick Teachers of a most rational and excellent Religion may not fall into Poverty, Want and Contempt. Plain and strong are the Words of the first Book of Discipline to this Purpose.

“ And this, in God’s Presence, we witness,
 “ we require, not so much for ourselves, as for
 “ the Profit of the Posterity to come: For it is
 “ not to be supposed, that any Man will dedicate
 “ himself and Children so to God, and to his
 “ Kirk, that they look for no worldly Commodity;
 “ but this cankered Nature which we bear,
 “ is provoked to follow Virtue, when it seeth
 “ Profit and Honour thereto annexed; and contrarily,
 “ then is Virtue by many despised, when
 “ virtuous and godly Men are without Honour:
 “ And sorry would we be, that Poverty should
 “ discourage Men from Study, and following the
 “ Way of Virtue, by which they might edify the
 “ Kirk and Flock of Christ Jesus.”

May not the Kirk of *Scotland*, I say, approach the Royal Presence, and, under a just Sense of his paternal Care, humbly represent, that many Ministers of this his ancient Kingdom “ have not

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“ a sufficient Provision or Maintenance appointed to them, whereby they are kept in Poverty and Contempt, and cannot fruitfully travel in their Charges.” These are the Words of *James VI.* the Royal Ancestor of our King; Words very suitable and subservient to the Design of this Memorial. The same King *James* says, “ That nothing did more properly belong to his princely Care, than to see to the good Estate of the Kirk within his Dominions; and all this from the warm Zeal his Majesty bore towards promoting the Kingdom of Christ.”

Our illustrious, brave, and merciful King, hath drawn Part of his Blood from King *James*; and hath always been a Nursing-father to the Kirk of *Scotland*. What a warm Concern hath our most gracious Sovereign discovered for the Interest of Religion and Virtue, in his Speech to both Houses of Parliament at the rising of the Session *April 12. 1750*, when addressing the great Senators of the Nation, saying, “ *My Lords and Gentlemen*, I make no doubt but you will carry in to your respective Countries the same good Principles and Affections which I have experienced from you here. Let it be your Business to promote Peace and Harmony, and to support and propagate Religion, good Manners, and good Order, amongst my People; whose true and lasting Happiness shall be my constant Care?”

I would to God every Member of the *British* Parliament may, with an honest Heart and an attentive Ear, listen to the Royal Admonition, and cherish in their own Minds pious Dispositions and generous Affections, and set a shining and powerful

powerful Example of regular Life to all his Majesty's Subjects. The Royal Advice was tendered to our Noble and Honourable Representatives; and, through them, *to us Ministers*, and to our People. I wish all of us may regard it; and, with united Hearts and Hands, *support and propagate Religion*.

But the Preamble of the Act of Parliament, *Ja. VI. Parl. 22. anno 1617*, setting forth the Reasonableness of augmenting small Livings in *Scotland*, says, "Our Sovereign Lord considering that there be divers Kirks within this Kingdom not planted with Ministers, wherethrough Ignorance and Atheism abounds amongst the People; and that many of those that are planted, have no sufficient Provision or Maintenance appointed to them, whereby the Ministry are kept in Poverty and Contempt, and cannot fruitfully travel in their Charges."—The chief, the designed Business of Ministers, is, *to support and propagate Religion*.—We shall undoubtedly *travel in our Charges* more successfully, when, in obedience to the Royal Command, our Representatives in Parliament shall condescend to lend us their Influence, and grant us all proper Encouragement.

Our just and tender-hearted King hath always been not only a Nursing-father to our Kirk, but a Nursing-father to all his loving and dutiful Subjects; and even with a reluctant Heart dispensing Justice towards the Disaffected. Here I shall take the Liberty to borrow a short Paragraph from a Speech made on a memorable Occasion, by a Person truly good and great, who said, "We are now blessed with the mild Administration of a just and

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Protestant

“ Protestant King, who is of so strict an Adherence to the Laws of our Country, that not an Instance can be pointed out, during his whole Reign, wherein he made the least Attempt upon the Liberty, or Property, or Religion, of a single Person *.”

Having got into the Way of transcribing, I shall now borrow some Sentiments from a Noble Peer, who, though long since he hath left this World, the Abode of Guilt and Distress, to enjoy the native, the appointed Fruit of his unfeigned Piety and Goodness, hath still continued to speak, by his Instructions, to his Son and Representatives, nay to many of the great Ones in this happy Island. This Noble Author lived in hard Times; he was apprehended, imprisoned, attainted, condemned, and beheaded; and his *dear Remains*——*horresco referens!*——exposed to the View and Insults of a lawless Mob.——

In his Confinement he writes down some excellent Instructions to the Lord *Lorn*, his Son, who afterwards shared the same Fate with his Father; Instructions which fully evidence the Goodness of his Heart, as well as that of his Understanding; and both are excellent.

Amongst others, he instructs his Son, and says,
 “ Cherish and maintain the Ministers of the Gospel, especially painful and able Ministers.
 “ Nothing brings more Contempt upon, or aviles Religion, and the Service of God, in the Eyes
 “ of the Vulgar, than the Necessities, Wants, and Miseries of Churchmen. What Esteem

* The Speech of the Archbishop of *York*, now of *Canterbury*, at the *Yorkshire Association*, in 1745.

“ you

“ you confer on them, will soon redound and re-
 “ flect upon you. What the Heathen said of
 “ their Poets, That, by their Means and Wri-
 “ tings, famous Men were transmitted to Immor-
 “ tality, who otherwise would have lain in per-
 “ petual Oblivion, is very true of Evangelical
 “ Doctors ; their Prayers, and their Instructions,
 “ and their Recommendations of you, together
 “ with your own Endeavour after Holiness, which
 “ is the only Fame and Glory, will transmit and
 “ place you hereafter in Heaven, and establish
 “ you here, living and dead, in the Good-will
 “ and Praise of all Men *.”

Perhaps the happy Period may yet come, when
 the Wisdom of the Nation shall, of their own
 proper Motion, think it expedient to ordain and
 appoint a general Augmentation of small Stipends;
 our Noblemen and Gentlemen not reclaiming, but
 complying ; the rather that 117 Years have passed
 since a general Augmentation of small Kirk-li-
 vings was granted by Authority of Parliament ;
 and that their yearly Incomes will suffer a very
 small Diminution by the wished-for Augmenta-
 tion.

Every civilized Nation have encouraged and
 supported the publick authorised Teachers of Re-
 ligion.—Ancient *Rome* had its Priests.—*Cicero*
 the Orator was one of them : A plain Indication
 that the Character of Priest was not considered as
 a mean and useless one.—The great *Cicero* thought
 not so.—I am absolutely certain, that many of
 our Noblemen and Gentlemen, of solid Litera-
 ture and true Taste, esteem and cherish Ministers,

* *Glasgow* Edition 1743, p. 27.

sensible, discreet, honest and diligent in the proper Duties of their Station. I would to God we may at least always justly deserve their Esteem and Friendship! It is to be presumed, whilst the Legislature are of Opinion, that our *Order* is subservient to the Purposes of civil Government, they will from Time to Time grant us such Provision and Maintenance, as will enable us *to travel fruitfully in our Charges*.

By the Rules of our Kirk we are bound down to constant Attendance; at least, Absence from our Parishes for a few Weeks, without the Knowledge and Consent of our respective Presbyteries, subjects us to the Censure of the Kirk. We frequently converse with the sober industrious Part of the People, the certain Source of the Wealth, of the natural Strength of the Nation; and whilst, under the Influence of Heaven, we support the just and amiable, the venerable Character of the Ministers of Jesus, we will be esteemed and regarded by our dear People.

A Minister of the Gospel of Christ, who hath Occasion every Lord's Day to explain to his Congregation the Principles, the glorious, striking Virtues of the Religion of Jesus; and withal, who inforces his Doctrines with a holy Life, lives amongst his People, and is ready to do them many kind Offices, he must gain great Credit amongst his People, the highest and the lowest. — We have great Access to be useful to the Populace, and consequently to have great Influence upon them. — I hope we shall, in all Events, continue to act in Character, and so be truly esteemed and greatly regarded by the Bulk of the Nation; as was justly observed by an Honourable
and

and learned Divine *, in the House of Peers, in a Debate upon a Clause of an Act of Parliament relative to some Ministers of the Gospel in *North-Britain*. The whole Speech of this eminent Lawyer and Divine, as the other Speeches made on that Occasion, deserve to be read and well considered.

The manifest Design of our daily assiduous Ministrations is, to instil into the Minds of the People the necessary and reasonable Principles of Christianity, the substantial Duties of a good Life, from Motives rational and Christian. We endeavour, under God, to form the Hearts of Men, especially the Hearts of the young, rising and hopeful Generation, to the Love of Parents and of each other, to the Love of dutiful Behaviour towards Magistrates and their other Superiors, towards their blessed Redeemer, and towards the great Parent and Governor of the Universe. Some will yet allow, that Ministers of the Character described, are useful Members of the Commonwealth, and whilst *we minister at the Altar, we should live by the Altar*. We are, by Laws human and divine, the Instructors of the poor and sober, the numerous and industrious Vulgar, the Remembrancers of the Wise, the Rich and the Noble; but, according to the above mentioned illustrious Noble Author, "nothing brings
" more Contempt upon, or aviles Religion, and
" the Service of God, in the Eyes of the Vulgar,
" than the Necessities, Wants and Miseries of
" Churchmen."

Under the Influence and Direction of our present wise Administration, and the concurring

* The learned Dr. *Sherlock*, Bishop of *London*.

Assistance of many Noblemen and Gentlemen, Trade in its various Branches is now in a flourishing Condition. A Spirit of Industry greatly prevails in many of our Towns*; it is spreading fast

* *Glasgow*, industrious, indefatigable and exemplary *Glasgow*; these People attempt almost every thing, every Branch of Trade; and in most of their Undertakings they are very successful.—Next to *Glasgow*, *Paisley* hath excelled in various Manufactures.—*Kilmarnock* began soon, and hath been a long Time in a very prospering Condition.—*Dumfries*, the People active; they live in an easy and genteel Manner, enjoying the Fruits of their own Labour.—Our Metropolis hath now opened its Eyes wide, is looking after Trade; many Honourable Gentlemen, Men of good Fortunes, engaged in the various and new Branches of Manufactures and Trade: Other Gentlemen will, we hope, soon see it to be their own Interest, and heartily join them in some Branch of Business. The Trustees for encouraging our Manufactures are intelligent, vigilant and active, and will continue to be so.—*Haddington* is again to set about the fine Woollen, and, at the same Time, to carry on the coarser too.—*Gallasbeills* makes coarse Cloths.—May not *Musselburgh* recover likewise its Stuffs?—and *Stirling* extend the making its Serges?—*Dunfermline*, *Inverkeithing*, *Kirkaldy*, and many other Towns in *Fife*, closely attend to and improve the respective Branches of the Linen-trade; as does *Perth*, and the whole County, for its Staple; and *Dundee* and *Montrose* for the County of *Angus*.—*Arbroth* is coming fast up with these Towns.—*Aberdeen* makes much Plaidings, Fingrams, and other coarse Woollens: And since *Cromwell's* Time, it manufactures a vast Quantity of fine and coarse Hose, or Stockings of Worsted.—And besides, in most of the above Places and Bounds, new Species of Manufactures are introducing.

The Duke of *Argyle*, as I am well informed, hath done Wonders, since the Year 1745, for enlarging and encouraging the various Branches of Manufactures in *North-Britain*. His Zeal and Diligence this Way hath and will encourage many to follow his Example, to the great Advantage of the Nation.—I need not mention Particulars, they are well known in this Country.—

What satisfying Joy must it afford to every benevolent Heart, to every true *Scotsman*, to see a Spirit of Industry diffusing

fast throughout the Kingdom.—Industry begets *Property*;—Property, if not the *Mother*, is at least the *Nurse* of *Liberty*;—Liberty inspires the Mind with generous Sentiments, and firmly attaches the Heart to the best and surest Method of preserving Property, that is, to a free legal Government. The Sweets of Industry, of Trade, are already felt by the Populace; and shall Ministers be the only Persons that feel nothing of the Advantage and refreshing Joy of the growing Wealth and Prosperity of the Nation? May not we be indulged *to rejoice*, in some small Degree, *with them that do rejoice*? or must we, and our Successors in Office, patiently continue, *to mourn with them that mourn*?—Some time or other, our Noblemen, our Gentlemen, our Legislature, will be of the Opinion, that this is neither right nor wise.—

Some of our Reverend Brethren tell us, That this is not a proper Time to apply to King and Parliament for augmenting small Stipends in *Scotland*; and if the General Assembly of the Kirk should apply, and not succeed, then poor Ministers would suffer by it, for the Kirk could not with Decency again apply to Parliament, but at the Distance of many Years: And moreover, these Brethren say, that should the Kirk meet with a Disappointment at Parliament, Ministers enjoying small Stipends would, in time coming, with a very bad Grace, and little Prospect of Success, apply to the Lords Commissioners for an Augmentation of their Livings.

diffusing itself wide over their dear native Country? May *religious Industry*, that is, Industry from Principles Religious and Christian, prevail more and more! and may every Order of Men have a Neighbour's Share of the Emoluments of it!

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We are heartily sorry that some few of our Reverend and worthy Brethren differ from us about the Necessity and Expediency of an immediate Application to Parliament. We know some of these Brethren are Men of Discernment, of truly benevolent and charitable Dispositions. We are extremely desirous to lay before them, with Meekness and Candour, the Reasons inclining us to an immediate Application; and also to hear with Patience, Attention and Gratitude, their Reasons against an immediate Application. This Method tallies well with the just Character of the Ministers of the Gospel of Peace; this Method bids fairest for Unanimity, and consequently for Success, for the obtaining of some Relief for many of our worthy Brethren, in Circumstances of Want and Distress; certainly occasioned by their small Livings, and not through their Extravagance and Luxury.

Again, some worthy Brethren tell us, That we should wait some Years, and watch for a proper Season for applying to King and Parliament for the Purposes above set forth; that we should endeavour to reconcile the landed Interest, the Ministry *above* and *below*, to the Augmentation-scheme, even antecedent to our forming a proper Plan, and to our resolving upon a future Application to Parliament: otherwise we shall but expose ourselves, knock our Heads as it were against a Stone Wall, and be justly laughed at.

We heartily wish that these few Reverend and dear Brethren, who doubtless have maturely considered this Matter, would figure to us, that much wished for and opportune Season; we wish them to point out the concurring and inviting Circumstances

Circumstances of *their* proper Time. The Ministers of the established Kirk in *Scotland*, during the Time of Episcopacy as well as of Presbytery, have waited with Patience a good Number of Years. Many of them, though struggling with Want, have never so much as applied to the Honourable Lords Commissioners, for an Augmentation of Stipends: The Expence of such Application is great and certain, the Success not quite so certain. How long shall we wait? When shall we be allowed to think, that we may at least safely tell our Noblemen and Gentlemen, the King and Parliament, that eight Chalders Victual cannot go so far *now*, in supporting, educating, and providing for a Family, as they did when the Legislature found and decerned that eight Chalders Victual, or $L. 44 : 8 : 10\frac{2}{3}$ *Sterling*, should be the least and smallest Stipend in *Scotland*? Either the Wisdom of the Nation did at yon Time allow Ministers too great Stipends, or at present our Livings are too small.

Have we incurred, justly incurred, the Displeasure of one of the best of Kings? Have we drawn upon ourselves the heavy Resentment of the august Houses of Parliament? Unhappy we, if this in reality is the Case! I would fain hope it is not. Have we justly merited the Frowns of Noblemen and Gentlemen in our Parishes and Neighbourhood? I think we have not; at least not to such a high Degree, as should induce them to do Violence to the inward Feelings, to the strong Workings of their own generous and compassionate Hearts. But say they, The Tithes are our Property by Act of Parliament, or by a Royal Grant ratified and confirmed by Parliament;

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and

and we will defend our Property, the rather that Ministers of the Gospel seem to have a Month's Mind towards a considerable Part of it.—No doubt Titulars of Teinds have some sort of Right to the Tithes; but such a Right as can be affected with the future reasonable Augmentation of small Livings, even by the Lords Commissioners for Plantation of Kirks and Valuation of Teinds. The King and Parliament can justly touch these same Tithes, by granting a general Augmentation of all the small Stipends in *Scotland*. It would seem, that the Parliament always meant to reserve to themselves some sort of Property in the Teinds; and as a standing glaring Evidence of this, they have, in their great Wisdom, enacted and ordained, That it shall in most Cases be in the Power of Heritors to compel the Titulars of their Teinds, to sell, annailzie, and dispone to them their own free Teinds, sometimes at six Years Purchase, and in no Case above nine Years Purchase; whereas Titulars, or others, who have the absolute Property of Lands, Publicks deducted, can sell them at twenty Years Purchase; nay, sometimes at thirty or forty Years Purchase: A plain Indication, that Titulars have not an absolute Right to the whole Tithes, even though they have enjoyed the Sweets of them near 200 Years, to the manifest Loss of many poor Ministers, and to the visible Hurt of the sacred and civil Interests of the Nation. Would some of our Noblemen and Gentlemen, Titulars of Teinds, be so good, as to give themselves the Trouble of looking into some few Acts of Sederunt, and into some few plain strong Acts of Parliament; they could never, with a good Grace, speak of Tithes, the whole

whole Tithes now in their Hands, as their absolute unalienable Property; and from Time to Time convocate the Lieges to defend their Tithe-property against the Invasion of the Clergy of the established Kirk. We hope, we wish them to reconsider the Matter; and then surely they will speak and write in a more just and modest Strain. For I would gladly think and speak well of our great *Ones*. Some of them deserve this.—

Nevertheless, I humbly am of Opinion, that Titulars, and others, present Possessors of the Teinds, have an absolutely good Right unto them against all Mankind; until such Time as the Parliament of *Great Britain*, or the Lords Commissioners for Plantation of Kirks and Valuation of Teinds, shall *dissolve*, and take from the said Possessors, such and such Portions of the said Teinds as they shall find to be necessary for endowing *new Erections*, and for augmenting small Stipends. The Wisdom of the Nation, in their many former Statutes and Declarations, seem to have had it in their Eye, that, in Process of Time, Parishes becoming more populous, new Erections would be absolutely necessary. They seem also to have had it in View, that, through the growing Increase of the Value of Things necessary for decently supporting, educating, and providing for Ministers Families, a general Augmentation of small Stipends would become absolutely necessary; and therefore they have made Provision for both these Events, by declaring, That, in general, the Teinds are the fifth Part of the constant yearly Rent of Lands, which may be touched or affected by Parliament with all future necessary Augmentations of Ministers Provision or Maintenance, in Kirks

already planted and endowed ; or the said Teinds, or fifth Part of the free Rent, may, by the Authority foresaid, be affected with new modified local Stipends in Parishes to be erected and endowed, with a competent Provision for Ministers to be settled in the said new-erected Parishes.

For supporting this, I beg the candid Reader may take the Trouble to read, and maturely consider the Act of Parliament *Ja. VI. anno 1617*, and an Act of Sederunt, enacted and ordained *February 8. 1749*, and published in the *Scots Magazine* for *January 1749*, *p. 17*. The Subject-matter of this excellent Act of Sederunt, was referred to the Right Honourable the Lords of Council and Session, by the *British* Parliament ; by whom the Lords were impowered to make and publish an Act of Sederunt, which should be in Force, and be observed by all the Subjects in *North-Britain*, unless or until the same shall be altered by a future Act of Parliament. In this Act of Sederunt, it is declared, That the fifth Part of the constant yearly Rent shall be deduced, and considered as the Value of the Teinds, in all Cases where the Teinds are not held Ward of the Subject-superior as well as the Stock ; but including the Teinds where they are so held Ward.— And it is also hereby provided, That where the Teinds as well as the Stock are held simple Ward, and therefore to be computed in the Rent in rating the said Feu-duty, that in all such Cases the Stipend payable out of these Lands to the Ministers of the Gospel, shall be deduced out of the said Rent. And ordain this Act to be recorded in their Books of Sederunt, and printed and published in the usual Manner ; and the enacting

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Part thereof to be published in the *Edinburgh* News-papers, that all his Majesty's Lieges may be certiorate thereof.

This distinct and judicious Act of Sederunt, does well deserve to be carefully read and considered, as does the long and favourable Act of Parliament last mentioned. I earnestly desire my Reverend Fathers and dear Brethren to peruse these two memorable Acts. These perhaps will throw Light upon each other, and fully satisfy the ingenious and unprejudiced Reader concerning the fixed *legal* Meaning of the Word *Teinds* or *Tithes*, and their Nature and Extent; as also concerning the strict Propriety of Speech, when we speak of the Tithes as the Patrimony of the Kirk, the Rents and Fruits of the Benefice; the Patrimony of the Kirk, *i. e.* of the true Reformed Protestant Kirk, the Kirk by Law established *anno* 1617.—

If, by humble and respectful Addresses to the King and Parliament, to our Noblemen and Gentlemen, out of whose present yearly Incomes the proposed necessary Augmentation certainly must come, we could happily prevail with them to grant and consent to a general Augmentation of the very small Kirk-livings in *Scotland*; then poor, honest, painful Ministers, would not be obliged to give long and tedious Attendance in the Parliament-house at *Edinburgh*; then the Right Honourable the Lords Commissioners for Plantation of Kirks would be delivered from much Trouble and Attendance, and from some Degrees of Envy and Resentment they sometimes, though most unjustly, do incur, on account of the moderate Augmentations of Stipends they have been pleased
now

now and then to grant since the happy Revolution.

It hath been said, That if the Kirk should immediately apply to our most gracious Sovereign, and to Parliament, for a general Augmentation of the small Stipends in *Scotland*, and succeed; then Disaffection amongst Gentlemen of the landed Interest would certainly ensue. Now, a Scheme attended with such a certain dismal Consequence, should be immediately dropped.—By way of Answer, I would humbly ask some Reverend Gentlemen in the Opposition, Whether or not they really believe, that Titulars of Teinds, and others, at present well affected to the present reigning Family, and Constitution in Church and State, would, upon granting an Augmentation of small Stipends, at once throw away their rational settled *Whig* Principles, and become keen *Jacobites*? Every Tax imposed by Authority of Parliament abridgeth their yearly Incomes, the Rents, Mails and Duties of their landed Interest, to which they have an entire absolute good Right; but the Teinds, the fifth Part of the constant yearly Rent, or, in parliamentary Style, the Patrimony of the Kirk, is by Law affectable with future Augmentations, and the endowing of new Erections. I am humbly of Opinion, that some of the best Lawyers in *North-Britain* will allow, that when there are free Tithes in the Hands of Titulars, the Augmentation of Stipends falls upon these Tithes, and not upon the Heritors or Proprietors of Lands.—If, in any future Period, either the present Kirk-livings, or the Number of new Erections, should be so much increased, as to exhaust the whole free Tithes of the Nation, then and in that Case the

Law,

Law, as it now stands, could afford Ministers no Relief, though their Stipends were extremely small.—I am sure no Degree of Disaffection hath appeared in *North-Britain*, these 117 Years last by-past, from a general Augmentation of Ministers Stipends; nor yet from the small Augmentations granted now and then by the Right Honourable the Lords Commissioners for Plantation of Kirks, excepting Disaffection towards their Lordships.—

Again, the Opposers of an immediate Application to Parliament, for a general Augmentation of small Stipends, and for securing of better Payment in time coming, they every now and then ask us, What Encouragement have you from above, to represent to the King and Parliament the distressed Condition of Ministers on account of the Smalness of their Stipends? I would answer, That neither the King, nor his Ministry or Parliament, hath advised us, that we may depend upon getting a favourable Answer to our Representation and Petition. A general Augmentation of small Kirk-benefices is reasonable and necessary, our Opposers themselves being Judges. There are Abundance of free Tithes in *North-Britain*, much free Tithes in several Parishes where the Incumbents have very small Stipends. Be pleased, candid Reader, to take one Example for all. The Parish above described, hath two Ministers; one of them hath only *L. 47 : 5 : 6 $\frac{2}{3}$ Sterling* of Stipend, no Glebe, no Pasturage or Grass for maintaining one Horse and two Cows; several considerable Heritors have bought their Teinds from the Titular, and he yet draws out of that Parish more than *L. 300* a-year of free Tithes. Why don't he and other Ministers in the like Circumstances pursue

pursue for Augmentation? The Answer is, That Ministers enjoying small Benefices, and getting sometimes very slow Payments, have not as much Money to spare as will intent and carry on a Process of Augmentation. The Charges rise high: For the Fees of Gentlemen of the Law, and of the Quill, of late Years are considerably augmented, —not by Statute, or Act of Sederunt, but by prevailing imperious Custom.—Such Processes are sometimes lengthened out, or continue in Court several Years; —the Expence of Plea is most certain, the Success not quite so certain.—I am well informed, that this is the precise Reason that keeps many Ministers in the Northern Parts of this Country from pursuing for an Augmentation.

Our Hope of Success is built, partly upon the Reasonableness and Necessity of augmenting very small Stipends, (of which see a small Sample at the Foot of this Page*), partly upon the well-known Wisdom, Compassion and Humanity of the illustrious Prince upon the Throne, of the Ministry and Parliament: And supposing we had other Grounds of Hope, we need not upon every Occasion bring them forth.

I

** A Sample of small Stipends.*

			<i>l.</i>	<i>s.</i>	<i>d.</i>
Slamannan, Linlithgow Presbytery	—	—	44	8	10
Whitburn, ditto Presbytery	—	—	45	17	9
Dolphington, Biggar Presbytery	—	—	44	8	10
Cranshaws, Dunfer Presbytery	—	—	36	19	5
Eccford, Jedburgh Presbytery	—	—	43	6	8
Dornock, Annan Presbytery	—	—	42	4	5
New-Cumnock, Ayr Presbytery	—	—	41	13	4
Comray, Irvine Presbytery	—	—	30	2	11
Roberton, Lanark Presbytery	—	—	41	13	6
Arrochar, Dumbarton Presbytery	—	—	31	15	6
Collace, Perth Presbytery	—	—	37	18	4
					Balquhiddier,

I shall only observe by the by, that I have never thought, far less said, that we Ministers of the Gospel have by past Services deserved or merited the Royal Favour in this Matter, or the good Graces of the great Senators of the Nation. A just Regard for a free and legal Government, for sweet Liberty, for our own Property, and for our holy Religion, is a solid Foundation, a substantial Reason, for dutiful and loyal Behaviour towards King *George*, the *Head* of this great Community, or Body-politick.

The Reverend Opposers of the forming compassionate Scheme say, It is impertinent to approach the Royal Presence, to give trouble to a *British* Parliament, to consider of and do what the Lords Commissioners for Valuation of Teinds can consider of and do. And besides, they say, That the designed or wished-for immediate Application to higher Powers, doth imply some Measure of Distrust or Diffidence of the Uprightness, Goodness and Humanity of the present Bench of

Balquhiddel, Dumblane Presbytery	—	42	13	4
Auchtertool, Kirkaldy Presbytery	— —	41	18	4
Ruthven, Meigle Presbytery	— —	24	10	0
Benvie, Dundee Presbytery	— —	43	14	5
Guthrie, Aberbrothock Presbytery	— —	35	19	11
Nigg, Aberdeen Presbytery	— —	37	17	2
Leochold, Alford Presbytery	— —	34	7	3
Kildrummy, ditto Presbytery	— —	38	15	0
Cuthney, ditto Presbytery	— —	34	0	0
Glenbucket, ditto Presbytery	— —	32	6	8
Calbrach, ditto Presbytery	— —	33	6	8
Auchindore, ditto Presbytery	— —	39	12	8
Culsalmond, Garrioch Presbytery	—, —	30	11	1
Keith hall, ditto Presbytery	— —	38	17	9
Premnay, ditto Presbytery	— —	37	18	8
Boyndie, Fordyce Presbytery	— —	39	7	6
Coll, Mull Presbytery	— —	27	15	6
F		Judges ;		

Judges; that it does not imply all that Gratitude and Respect we justly owe to them.

I beg to be indulged in saying, that in my Heart I esteem and love Magistrates, honest, able and assiduous Judges. I have many Years since said, our Bench of Lords did constitute some considerable Part of the remaining Glory of a very ancient Nation; and our most gracious Sovereign hath, with great Discernment, and his usual fatherly Care, promoted Gentlemen of great Abilities to Seats on the Bench.

But more particularly, we aver, That it is neither impertinent nor dangerous for free-born *Britons* to represent, in a humble Manner, to the Legislature their Grievances, and to petition for Redress.—Our Fathers have told us of hard Times in former *Reigns*; but these hard Times, thank Heaven! are no more. The like hard Times we have no Occasion to fear, as long as any one of the now reigning Family shall sway the Sceptre of these Realms; which we hope may be long.—The Royal Progeny is numerous and promising; Heaven preserve, bless and increase them, to reign over a free People; and then we may safely represent our Grievances.—A small Stipend is a real Grievance.—The Wisdom of the Nation can explain the Act of Parliament, *Charl. I. anno 1633*, and declare, That, in all future Augmentations of Ministers Stipends, eight Chalders Victual, or a Sum of Money of Value equivalent to the said Quantity, in the several Parishes where Augmentations are obtained, shall be the least and smallest Stipend;—but, as the Law now stands, the Lords Commissioners may find, That $L. 44 : 8 : 10\frac{2}{3}$, or eight Chalders Victual, make a legal modified Stipend,

Stipend, even in Parts of this Nation where eight Chalders of Victual are, according to the ordinary Conversion in Sales of Lands, valued at *L. 66, 13 s. 4 d. Sterling*.—The Legislature may enact and ordain, That when the free Tithes of a Parish don't amount to eight Chalders Victual, or *L. 66 : 13 : 4 Sterling* Money, then and in that Case the free Tithes of other Parishes may be affected and touched, for making up the said Quantity of Victual or Money, for a legal Stipend to the Incumbent of the Parish where the free Tithes don't make a legal Stipend.

The Parliament can devise and appoint Means for securing better Payment ; so that Ministers enjoying small Stipends, may depend upon being paid once a-year at least *. The Wisdom of the Nation may ordain, That Heritors who live in the Parish,

* In the Year 1724, the Presbytery of *Zetland* consulted Mr. *Dundas* of *Philpston*, then Procurator for the Church, what it was proper for them to do when Heritors take up the Ministers Tithes from the Tenants at their own Hands, (which is a Case still subsisting). In answer, *Philpston* advised them, to raise an Inhibition of Teinds, and cause execute the same ; and if, after this, they continued to intromit, &c. to pursue a Spuilzie of Teinds. But it will be found, that, in such a Case, the Cure will be worse than the Disease ; as will be evident, if it is considered,

1. That the Inhibition must be sent for from *Edinburgh* ; that is, upwards of 300 Miles Distance from some Ministers in that Country ; and through a Sea not ordinarily crossed, save in Summer.

2. That this Inhibition must be intimate by a Messenger, whereof there is but one in that Country ; and he twenty, thirty, or more Miles distant from some Ministers Houses.

3. That it must be intimate at every Kirk-door of the Minister's Parish on a Sabbath when publick Worship is at the Kirk.

4. That some Ministers have four Kirks to preach at, one

Parish, may be summoned at the Kirk-door by a Sheriff-officer ; and that Heritors who don't live in the Parish, may be summoned at the Market-cross of *Edinburgh*, Pier and Shore of *Leith*. The enacting of this would be a considerable Advantage to poor Ministers, in Processes for Augmentation of Stipends.

Some Gentlemen tell us, That they won't encourage the Designs of ambitious Clergymen, and are determined to oppose them by all lawful Methods.—Noble Resolution!—I agree well with these Gentlemen ; and shall, on all Occasions, be ready to lend them my Assistance towards opposing ambitious Clergymen ;—Men who would lord it over God's Heritage ; who thirst after Influence and Power, after the Means of Honour, Pleasure, and larger Incomes, by Transportations, Deanries, Chaplainries, &c. &c. — Perhaps the Sum-total of *Ambition* does not center in the Friends of the forming Scheme of Augmentation. Many worthy Ministers in *North-Britain* have not above *L.* 40 a-year for maintaining, educating, and providing for their Families ; they wish to have a little more.—They must have piercing Eyes who can discern *Ambition* in such a hum-

six Miles, another nine, and a third twenty two Miles from his Residence ; and therefore, before the Messenger can publish the Inhibition at all these Kirks, he must remain at least four Sabbaths in that Minister's Charge.

5. That the Inhibition must also be intimate to every Heritor, however distant ; yea, and to each Head of a Family, as every Housholder pays his Part of the Stipend ; and perhaps there are upwards of 200 Families in the Minister's Charge.

6. After all this, suppose a Process of Spuilzie be found necessary, where shall the poor Minister, who (by Supposition) has his Teinds kept back from him, have wherewithal to subsist his Family, and carry on such a tedious expensive Process ?
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ble Wish.—Some speak of an *Average* of all the Ministers Stipends in *North-Britain*; and alledge, that should all the Kirk-livings in *Scotland* be equally divided, then each Minister would have of yearly Stipend *L.* 60 or 70. Well, be it so; pray what is this to the Purpose? Many Ministers have about *L.* 45 a-year; and have never been able to find out, that it was of great Advantage to them, towards supporting their Families, educating their Children, and providing for them in a decent Manner, that each Minister of *Edinburgh* hath about *L.* 140 a-year. I cannot help saying of this new Creature *Average*, as an eminent Poet said in another Case,—*Spectatum admissi, risum teneatis amici!*—

It hath always given me extreme Pleasure, that many of my good Friends in the Ministry who can expect no manner of personal Advantage from the present Augmentation-scheme, chearfully contribute their Endeavours towards forming and carrying into Execution a Scheme for bringing many worthy Brethren out of Circumstances of Want, Poverty, and Contempt. Perhaps some of these benevolent Brethren have been transported from small Livings to greater ones, and consented to the Transportation, without any of the Circumstances of *solemn Grimace*.—Honesty is the best Policy.—They have sensibly felt the many Disadvantages of Want and Poverty; they have by no means forgotten the Heart of a Stranger, and wish for some small Relief to their worthy Brethren in Distress.

I have industriously sought for Occasions of conversing and corresponding with some of my worthy Brethren in the Opposition. Sometimes I took
one

one Side of the Question, and sometimes the other Side; and I always found, that their great Difficulty was,—no Prospect of Success.—They seemed to be *overwhelmed* with *Fears*. All of them frankly acknowledge, that there are many small Stipends in *Scotland*, and think it is reasonable and necessary that these should be augmented. I am well informed, that the Honourable and Reverend Members of the late Venerable Assembly who strenuously opposed the Scheme of an immediate Application to Parliament, promised in strong Terms, that, in case the proposed preparing Committee should be agreed to, they would assist in preparing a *proper* Plan of Augmentation, and in carrying it forth into Execution.—Well, have these Honourable and Reverend Gentlemen attended the Meetings of said Committee? Have they been active in Town and Country, to remove Prejudices, to reconcile the landed Interest and others to this compassionate Scheme? Or has any one of them, in private or publick, with unwearied Diligence and great Address endeavoured to retale, imbellish and strengthen old Objections, to manufacture new ones, and to divide us more and more amongst ourselves.—*Divide & impera*.—Has any Number of our Reverend Brethren entered their doughty Dissent in their respective Presbyteries or Synods, from Resolutions of immediate Application to the King and Parliament, for a general Augmentation of small Stipends in *Scotland*? Have any Number of Ministers proposed to drop the Scheme of seeking an Augmentation in Money, and to offer another Scheme in its place; suppose a Scheme of seeking only a general Augmentation of Ministers Glebes? By way of
of

of Answer, I would ask these Reverend Gentlemen, whether or not is this *plausible* Scheme the Produce of their own deep Skill and Penetration, or are they only *Retalers*? If the Contrivance of Clergymen, even though they should happen to be *able Minister-farmers*, I shall not much admire the Scheme. Perhaps I don't thoroughly understand it; and no wonder, seeing it hath not been under the Consideration of a large Committee of Assembly for the Space of one Year compleat. However, I think it may labour under Difficulties, insuperable Difficulties. I think I see, or at least I *dream* that I see, a violent Opposition to it from the *landed Interest*. What! say they, Ministers turn Lairds, Proprietors of Lands, and of our Lands too! Perhaps these *augmented Glebes* may inroach upon some Part of our Policy, reaching to our very Gates, and be an Eye-sore to us and our Posterity through many Generations to come. No, no; this must not be: We shall never consent to the placing of Clergymen in Circumstances most conducive to the Increase of their yearly Incomes. For Minister-farmers, what through their own skilful and close Attendance to Agriculture, what through the Assistance of generous obliging Parishioners, their Stipends will be rising in Value every Year, to the End of the Chapter. We shall by no manner of means willingly consent to such sort of Augmentations: We shall much rather chuse to grant them some very small Augmentation in Money, the Value of which is more likely to fall than rise.

It is somewhat diverting, to consider the Speeches and Schemes of our Opposers. First, they tell us there is no Probability of our getting any Augmentation

mentation from the Parliament;—but, not being absolutely sure of this, or rather fearing, as some think, that an unanimous, or pretty nigh unanimous Application from the Church of *Scotland* to the King and Parliament, may produce some good Effects to Ministers, then, say they, Noblemen and Gentlemen, now *keen Whigs*, will, in the Twinkling of an Eye, be converted into *violent Tories*, to the indangering of our Liberty, our Property, nay of our holy Protestant Religion itself. Away then, designed Augmentation; a Design which is impracticable, and will certainly throw the whole Nation into a Flame.—*Keen Whigs* becoming *violent Tories*! Wonderful! Strange Phænomenon! A Metamorphosis worthy of *Ovid* himself.—We are obliged to these Gentlemen Opposers, greatly obliged, for their deep Concern and great *Fears*, lest a Spirit of Disaffection should spread itself far and near through the Kingdom, by the means of a general Augmentation of small Kirk-livings.—One says,

How void of Reason are our Hopes and Fears?

How little in the Conduct of our Life appears?

But further, these same Opposers, being quite above the Suspicion of Disaffection, and immovably attached to a Reformation and Revolution Interest, may alledge, that a humble Application to Parliament, for a general Augmentation of Glebes, will meet with the wished-for Success, and no Disaffection can ensue. And besides, if the Church chearfully go into this Scheme, we will chearfully contribute our Endeavours towards shaping a proper Plan, and towards carrying it forth into Execution. Only an Affair of such Importance

Importance and general Concern must not be done in a Hurry. We must be allowed a Year compleat for this Work; and if, in the Course of a whole Year spent in preparing this Glebe-augmentation Scheme, insuperable Difficulties shall occur to us against it, we shall lay them before next Venerable Assembly, and perhaps be graciously pleased to throw out another new Scheme, which you may ruminate upon during the Space of another solar Year.

—*Quo teneam vultus mutantem Protea nodo!*—

The warm and unwearied Promoters of the most humane Augmentation-scheme, and of an immediate Application to Parliament, in my humble Opinion, should have endeavoured to bring this important Affair into the General Assembly last Year, to be considered and judged at their Sederunt upon the first *Monday* of the Assembly.—They should have attempted to get the Assembly to give their Judgment; first concerning the Reasonableness and Necessity of augmenting the small Stipends; and then to judge, whether or not an immediate Application to the King and Parliament was at that Time proper and expedient?—A Delay was overtured, urged, and agreed to.—*Delays*, in many Cases, are extremely dangerous. Whether so or not in the present Case, Time will try; at next Meeting of the Assembly it will fully appear.

A large Committee of the Venerable Assembly was named, and appointed to meet in *Edinburgh*, at some stated Times, and oftener, as they should see Cause, “to prepare a proper Plan for augmenting Ministers Stipends who are not provided

“ vided already in a competent or sufficient Main-
 “ tenance, to be laid before the next General Af-
 “ sembly for their Approbation, with a View,
 “ tacit or expressed, to be laid before the next
 “ Session of Parliament, provided they should
 “ approve of the Plan prepared by their Com-
 “ mittee.”

I am told, that most Part of the Honourable and Reverend Members of the late Assembly, who were against an immediate Application to Parliament, because they then could see no Prospect of Success, chearfully promised to lend their Assistance in forming a proper Plan, and in carrying it forth into Execution. The Proceedings of the said Committee, when called for by, and laid before the next General Assembly, will make it appear, whether or not these Members in Town and Country have ordinarily attended the Meetings of Committee, and contributed their Endeavours towards forming their own proper Plan, and what they have done towards carrying it forth into Execution, by addressing Gentlemen of the landed Interest.

Another Thing will certainly be learned from the Proceedings of the Committee to be laid before next Assembly, namely, Whether or not those Reverend Brethren who opposed the immediate Application to Parliament, and were for appointing the Committee, have set a good Example to their Brethren, in sending up soon, and distinctly, their Answers to the Queries contrived and framed by the Assembly, and transmitted to the several Presbyteries, with a peremptory Appointment to send them up, I think, to the Meeting of Committee in *August* last.—If for certain
 Reasons

Reasons they delayed answering these Queries, it is hoped, as solemnly engaged dutiful Sons of the Church, they will do it before or at the Meeting of the ensuing Assembly.

I have heard, but am extremely loth to believe it, that the Knowledge of the Nature and Extent of the Tithes, &c. is one of the most difficult Parts of the Law ; and to acquire a full and distinct Knowledge of these Things, does require the closest Attention of Lawyers of the deepest Penetration. Now, is it to be imagined, that many Honourable, truly Honourable Members of established Characters as Lawyers, nay as Judges, would propose or agree to the putting of Work into the Hands of plain honest Country Ministers, or into the Hands of Ministers in Town, who have better Opportunities of consulting with Gentlemen of the Law, Work equal to the Abilities of eminent Lawyers ? But if in Fact this was done, I may say, as a Gentleman of Character expressed it, “ That it was a leading of the Ministers of the *whole Kirk of Scotland a Wild-goose Chace.*” I hope,—I believe better Things of many of our Noblemen and Gentlemen, who do us the Honour of attending our Kirk-courts.

But whatever be in this, many of these Queries may be easily answered. Methinks every Minister may soon and easily tell the Committee the Number of examinable Persons in his Parish, the Length and Breadth of his Parish, the Distance of his Parish-kirk from other Parish-kirks, from, &c. &c. &c. the Extent of his Stipend, by how many Hands it is paid, how much in Silver, and how much in Victual, &c. Now, if any Minister should delay or refuse to answer before or at the

next General Assembly, he must then appear in a very odd Light.—Our Enemies will express this in stronger Terms.

But as I never chuse to dissemble, or to look one Way and row another, I shall on this Occasion say,——How can we Ministers of the Gospel, Teachers of the People by our Example as well as our Doctrine, reasonably expect, that the Vulgar or Populace should regard and obey the Rules, the Appointments of the General Assembly, when we ourselves don't regard or obey them? We meet in solemn Assembly, we contrive and frame Laws or Rules, which mostly relate to the Conduct of the whole People; some few indeed that refer to our own Conduct, and yet these few are disregarded by ourselves, by some of us.——A sensible honest Farmer can easily observe this, and upon Occasions say, Gentlemen, how can you expect that we the People will obey your Laws and Rules, when you yourselves don't? A shrewd Question.——Let him return an Answer who can, and who should.——I cannot:——Though I am extremely sorry that there should be Occasion to put such a Question to any one of us.

To conclude, Let us for once suppose, that the Augmentation-scheme, how reasonable and necessary soever, was hastily conceived,—formed upon too narrow a Bottom,—the Demands too high,—brought into Kirk-courts rather too soon,—sufficient Respect not shewn to Men of Influence and Wealth,—something said or done by some particular Persons, justly provoking;—nay, supposing farther, that a Variety of false Steps have been made in conducting the compassionate, well-designed Scheme;——

Well,

Well, what then? Shall no Place be allowed us for serious, mature Recollection? for dutiful, humble Acknowledgments? Let us have a Fellow-feeling of one another's Infirmities. Let us do to others as we would wish to be done by. Let us Ministers, with united Hearts and Hands, contribute our best Endeavours towards forming a proper Plan of Augmentation, towards removing Prejudices, towards reconciling our *great* Men to the proposed Representation and Application to Parliament. Much lies in our Unanimity amongst ourselves.—Shall we suffer ourselves to be torn, rent and broken into Pieces, by *Wedges* of our *own Wood*;—and thus become the Scorn, the Derision of unprejudiced Bystanders?—

Let our Noblemen and Gentry, Men of great Minds and warm Hearts, Hearts smitten with the Love of Benevolence and Generosity, Humanity and Compassion, figure to themselves the following Case; namely, A Minister of the Gospel, a Man of genteel Education, discreet Behaviour, and regular Life; his Wife of good Birth, discreet and obliging; some promising and hopeful Children, with two or three Servants;—all this numerous Family supported, educated and provided for out of the *inexhaustible Fund* of *L. 40 or 50 Sterling* a-year.—Such a Case, such a Representation is truly piteous; and, viewed in real Life, it must strike and sensibly affect every tender and generous Soul.

I must yet beg to be indulged by the candid Reader, whilst I further address all my Reverend Fathers and Brethren, especially the Members of the next Venerable Assembly. And as I speak from the very Bottom of my Heart, so I wish to touch
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the Hearts of my dear Brethren, and to impress my own Heart, with a stronger Sense of the Truth and Importance of the following Hints.—Let all of us firmly resolve, that, in all Cases, in all Companies, in all Places, and at all Times, we shall act in Character, and behave in such a Manner, as to be thought by many People of Discernment, to deserve better Encouragement. A Gentleman of landed Interest writes me, “I have been
 “ long persuaded, that the Provisions for the Ministers of the established Church of *Scotland* are
 “ far too short of a decent Maintenance. For
 “ this Reason, as Religion is interested in the
 “ Consequences, I shall wish you may succeed in
 “ the benevolent Design of making proper Application for an Augmentation. It is the Apostle’s Rule, 1 *Tim.* v. 17. Οἱ καλῶς προεστῶτες
 “ πρεσβύτεροι διπλῆς τιμῆς ἀξιοῦσιν· μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ: Which I judge may
 “ be justly translated, *Let the Presbyters who have*
 “ *governed well, be intitled to a more liberal Maintenance, especially those who exert themselves in*
 “ *Reading and expounding the Scriptures.*”——Let us always act the honest and open Part, with steady uniform Words and Actions; pursuing the same worthy useful Measures in private and in publick. And when we sit in Judgment, let us set God and a good Conscience continually before us; let us closely attend to the Merits of every particular Cause that comes under our Consideration, without Respect of Persons, whether rich or poor, noble or ignoble.—Let us seriously consider what is right, just and reasonable for us, as Judges, to say and do; and not what may be acceptable to others, whether rich or poor, of high Rank or of low

low Station. A Thirst after popular Applause, the Esteem, the Favour of the Great and the Powerful, or of the Populace, is dangerous, extremely dangerous. Servile Cringing, an assiduous courting of the good Graces of the Vulgar, or of great Men, has in many Cases been found to be the surest Method of losing both ; and consequently to render ourselves and our Ministrations contemptible and useless. Let us guard against having ourselves considered by unprejudiced and discerning Persons, as the Tools of the People, the pitiful Tools of the Great and Powerful. And, on the other hand, let us with special Care endeavour to be civil, obliging and useful to all Men ; to all our dear People, whether in high or in low Life.—Let us give Honour to whom Honour is due, even to the Pious and Devout, the Wise and Honest, the Sober, Good and Benevolent, whatever in Life their Stations happen to be. Let us aspire after, and cherish in our own Souls, an honest and peaceable Temper of Mind, propagate and spread this Turn of Mind as far as our Opportunities can go. Let the Peace of our dear Country, and of the Church of Christ, lie near our Hearts : Let every Part of our Converse and Conduct be of a *healing and uniting Nature*, though quite consistent with Truth, sacred, divine Truth, Virtue and Religion.—Let us pity the too much divided Situation of Kirk and State ; but let us never join Issue with any particular Party or Faction that may arise in the Commonwealth. It would, in my humble Opinion, be a vile Prostitution of our Pulpits, to make them at any Time the Place of retaling State-politicks, of extolling or declaiming against political Measures. If any
of

of us shall at any Time, greatly forgetful of our Peace-making sacred Character, warmly espouse political Debates and Measures, we may happen to render ourselves *extremely little, contemptible, useless*; at least we shall undoubtedly mar the Success of our holy Ministrations.—Think on this.—Let all of us give a most conscientious, assiduous and constant Attendance upon our holy Ministrations, in our respective Parishes; heartily endeavouring to lead our dear People, our industrious People, into the Knowledge of the true Principles and Doctrines of our holy Religion, of its Laws, Precepts and Ordinances, its Arguments and Motives; especially let us with unwearied Diligence endeavour, in a Dependence upon God, to lead our People of every Rank into the Esteem, Love and Practice of the rational, amiable, striking and useful Graces and Virtues of the Religion of Jesus.—Let us guard against entertaining our dear People with Matters of doubtful Disputation, endless Genealogies, and old Wives Fables; Things much below the Dignity of the Pulpit. I beseech you by the tender Mercies of our God, to lay Hands suddenly on no Man. Let us take care whom we admit into holy Orders; let us always consider the licensing of Candidates for the Ministry, the ordaining of Ministers, as a principal Part of that Trust committed to us by Laws human and divine.—The Ministerial Character how amiable! how useful! how venerable! We should confer it upon young Men pious, sensible, honest, and of good Report, of known good Affection to our present happy Constitution in Church and State.—May propitious Heaven grant, that the Kirk of *Scotland* may always be considered *above*
and

and *below* as immovably attached to the rational and necessary Principles of a glorious Reformation and Revolution Work!—We should often inculcate these Principles upon our People.—Every Minister in our Kirk should be above the Suspicion of Disaffection.—

Let us exert all our Skill, Activity and Influence towards suppressing Immorality, which greatly prevails, and, like a mighty Torrent, threatens to carry all before it, and to bring Ruin and Destruction upon our dear Country, unless we Ministers, and all other Ranks of Men, make haste, and delay not, to repent, and to bring forth the Fruits meet for Repentance. We the publick Teachers of Religion should begin the necessary Work of Reformation, and set a shining, a striking Example, to the Great, to the Rich and the Poor, of rational, unaffected Piety and Devotion, Righteousness, Temperance, Humility, and universal Benevolence.—I certainly know that some of our Noble Peers and Honourable Gentlemen wish well to the Interests of Religion and Virtue; they bewail as well as we the prevailing Vices of the Age, and wish for a general Reformation of Manners.—Our Attempts, under the Influence of Heaven, are most likely to prove successful, when our great Men do join with us, and come to think that it is their Honour, their Interest, to support and propagate Religion.—The Force of their Example would soon produce wonderful Effects; Effects which would rejoice the Hearts of Ministers, the Heart of every wise and good Man.

My dear Brethren, let us not only abstain from those gross Vices and Follies for which *the Earth mourneth, and the Herbs of the Field wither*; but

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let

let us endeavour as much as ever we can, to live above the Suspicion of them. Let us follow the Example of our merciful Redeemer, and always support the Dignity of the Ministerial Character; and then we shall have the Approbation of God, of our own Consciences, and of many great, wise and good Men. Our Nobility and Gentry, beholding our good Works, our Innocence and Usefulness, will esteem us, and at least *think* that we deserve a suitable Maintenance, and that a general Augmentation of small Livings is both reasonable and necessary.

If I might take the Liberty, I would humbly address our Noble Peers and Honourable Gentlemen, and say, I have the Pleasure, the Honour to be acquainted with some of you, and am not an entire Stranger to the Character many of you support. I would esteem a worthy Character, especially in Persons of high Birth, genteel Education, of wealthy Fortunes and great Influence; such Men may be vastly useful in promoting the civil and sacred Interests of Mankind.—In Fact, some are extremely useful, and are *esteemed* and *revered*.—Some of you can with Ease, and Discernment, and Pleasure, contemplate the Works of Nature; I mean the glorious perfect Works of the one living and true God. You can observe the Power, Wisdom and Goodness of the great first Cause, the Father of all; you can draw proper Inferences; you can with Pleasure consider the Number, the Variety, the Grandeur of the divine Works; great Uniformity amidst vast Variety. Some Ministers endeavour to follow your inviting Example, though perhaps with unequal Steps.—The Damp of Poverty don't directly and necessarily

necessarily encourage such deep Researches.—You admire the Works of Nature ; so do we, and heartily wish to serve and adore the Author.—True Esteem and Love of the Deity, naturally lead to the Esteem of Religion, the fair and beautiful Offspring of Heaven ; and also to the Esteem and Love of the Teachers of it, of that Order of Men who, by Laws human and divine, are the settled Teachers of Religion, the retained Advocates for Truth and Virtue.—We partake of the same common Nature with you.—Ministers are not *all Spirit*, but partly Flesh and Blood. They must be clothed, they must eat and drink, as well as other Men ; though, alas ! many of them, especially in the Northern Parts of this Country, live in a poor, low Way. I am certainly informed, that some of these seek to be excused attending the General Assemblies of the Kirk, because they have not Cloaths in which they can appear in *Edinburgh*. Hard Case indeed ! Some of them are obliged to supplicate for a *Viaticum*, or for a little of the publick Money of the Kirk, for defraying the Charges of their Attendance. This Case is truly piteous, it is striking.—We labour hard, and are of Opinion, that the Labourer is worthy of his Hire.—Some of you, alas ! too many of you, are for keeping our *Hire* or *Stipend* extremely low.—Here we differ in Sentiment ; but let us differ with Temper and great good Humour.—The good, the pious and great Marquis of *Argyle* desires his Son, the then Lord *Lorn*, “ to cherish and maintain
“ the Ministers of the Gospel, especially painful
“ and able Ministers.” For, says he, “ nothing
“ brings more Contempt upon and aviles Religi-
“ on, and the Service of God, in the Eyes of the
H 2 “ Vulgar,

“Vulgar, than the Neceſſities, Wants and Miſeries of Churchmen.”

King *James VI.* whoſe Memory ſome of you do ſtill eſteem and revere, ſaid, “That Miniſters of the Goſpel their not having ſufficient Appointments of Proviſion and Maintenance, but being kept in Poverty and Contempt, they could not fruitfully travel in their Charges.” This ſame Royal Advocate for us ſays, “That nothing more properly belonged to his princely Care, than to ſee to the good Eſtate of the Kirk within his Dominions,” *Ja. VI. Parl. 22. anno 1617.*—My dear Noble Peers and Gentlemen, theſe are the Words of two Men in high Life; and, by the by, ſome of their Noble Blood doth ſtill run in your own Veins: O let ſome of their friendly Temper and good Diſpoſitions towards the honeſt, painful and able Miniſters of Jeſus, appear *now* in your Speeches and Conduct.——We would fain hope, that ſuch Noble and Royal Inſtructors their rational Advices and Commands will rouse your Attention, penetrate deep into your Hearts and Souls, and take faſt Hold of your beſt Diſpoſitions.——

King *George* hath hitherto ſupported a Character truly lovely and engaging, for Honeſty, Compaſſion and Humanity, Courage and good Affection towards his loving dutiful Subjects, the Diſaffected themſelves being Judges. He very lately, from a juſt Senſe of the Subſerviency of Religion to the civil Interests of his People, did, from the Throne, warmly recommend to, and require the auguſt Houſes of Parliament, many Noble Lords and Honourable Gentlemen, “to ſupport and propagate Religion in the ſeveral Parts
“ of

“ of his Dominions,” to which they were to return after the Rising of the Parliament, *April 12. 1750.*—I know many Lords and Gentlemen do justly esteem, and heartily love our illustrious reigning Prince, and consequently will obtemperate his Commands, by supporting Religion : Religion the Glory, the Strength, and best Security, under God, of every Nation.—*Righteousness exalteth a Nation; but Sin is the Reproach of any People.*—Some of you will readily allow, that there is some sort of Connexion betwixt Religion and its Teachers.—A Gentleman of the landed Interest writes me on this Subject as follows. “ I have been long persuaded, that the Provisions for the Ministers of the established Church of Scotland are far too short of a decent Maintenance : For this Reason, as Religion is interested in the Consequences, I shall wish you may succeed in the benevolent Design of making proper Application for an Augmentation.”

Another learned and worthy Correspondent * writes as follows. “ It is upon these Principles that I apprehend very fatal Consequences may ensue in time to the Interests of Religion in the Church of *Scotland*, from the low State of the Ministers Livings, and the still lower State to which they are likely to be reduced. The Consequence must naturally be, that, except in singular and rare Cases, those only will be bred to the Office of the Ministry, whose Birth and Circumstances render it extremely difficult, if not impossible, to be sufficiently educated for it.

* The Rev. Mr *William Craig*, one of the Ministers of *Glasgow*, and Dean of Faculty in the University there.

“ For

“ For whatever disinterested and pure Motives
 “ may be expected from Ministers, when they
 “ take upon them the sacred Character, it is not
 “ to be expected that Parents, who have the
 “ first Direction of their Childrens Taste and
 “ Education, should direct or encourage them
 “ to any Profession in Life, without regard to
 “ the temporal Advantages it is likely to re-
 “ turn. It is on this Account, that, in all Like-
 “ lihood, those only will be bred to this Pro-
 “ fession, who must be educated and maintained
 “ by Charity, or by interim Professions; such
 “ as, teaching Schools, Chaplainries, &c.; and it
 “ is well known what a miserable Footing these
 “ are on in *Scotland*. In this Case it is scarce to
 “ be expected, that such Candidates will be able
 “ to acquire that Knowledge and those Quali-
 “ fications that are requisite in the Ministerial
 “ Office; and must likewise be in great Danger
 “ of sinking into a low and illiberal Turn of
 “ Mind and Manners, from the Damp of Po-
 “ verty and long Dependence, and by being ob-
 “ liged to put up with low Company and Con-
 “ versation. Though in some Instances a peculiar
 “ Force of Genius may get the better of these In-
 “ cumberances; yet, for the most Part, the Con-
 “ sequence must be, that Men of mean Qualifi-
 “ cations and Endowments will be sent into the
 “ Ministry, who are neither able to perform the
 “ Duties of their Office with a becoming Di-
 “ gnity, nor to converse with Mankind with
 “ Manners and Discretion. And how much this
 “ must hurt the Interests of Religion, it is not
 “ difficult to see. If the publick Duties of the
 “ Ministry are meanly and ignorantly performed;

“ If

“ if neither Learning, nor Knowledge of the
 “ World, nor that Freedom and Dignity of Con-
 “ duct which arises from a liberal Education, is dis-
 “ covered in their Conversation, they will not be able
 “ to preserve themselves from being despised, and
 “ consequently useless. Those who are disposed
 “ to judge of Things by their first Appearances,
 “ without examining into their real Natures, (and
 “ these are not a few), will be always ready to
 “ confound Religion with the Appearance which
 “ it makes in the Instructions and Character of its
 “ Teachers, and with their Office to despise the
 “ End itself for which it is established, and in a
 “ special Manner to despise the publick Instituti-
 “ ons of Religion, the Credit of which it is their
 “ peculiar Province to support.

“ How far the Interests of the Country may
 “ suffer in other respects by the Ministers sink-
 “ ing in their Character for Wisdom and Abi-
 “ lity, I shall not determine: Though it ap-
 “ pears to me, that if they are or may be useful
 “ to the Peace and good Order of the Country,
 “ by the Influence and Weight which a beco-
 “ ming Discharge of the Duties of their Profes-
 “ sion naturally tends to give them, their Usefulness
 “ in this respect must be considerably weak-
 “ ened. If only Men of mean Abilities, of low
 “ Education and Manners, are employed in this
 “ Office, they must not only lose that Regard
 “ and Influence which they might otherwise have
 “ with the better Sort, but in Time must come
 “ to lose their Influence with the meanest of the
 “ People: By being reduced so much into a Le-
 “ vel with them, in point of Knowledge, Abi-
 “ lity and Manners, as well as in their outward
 “ Circumstances,

“Circumstances, they will of course be led and governed by them, and subjected to their Humours and Caprice, instead of being able to manage and restrain them.”

As far as my scanty Knowledge of the State of Learning in *Europe* doth go, I think I may aver, that no Nation in it having only the same Number of People, can boast of so many Noblemen and Gentlemen of fine Genius and Taste, of solid useful Knowledge, as this ancient Kingdom can. It must, at least it should, give extreme Pleasure to every Lover of Learning, and learned Men, to behold the Sons of our Nobility and Gentry acquiring great Measures of useful Knowledge in our *own* Schools, and in our *own* justly celebrated Universities.—May this *Thirst* of our great Men, after a liberal Education to their Sons and Heirs, increase more and more; for we are favoured with excellent Means of allaying this agreeable Thirst.—

Do our great Men wish, that *Learning* should be confined to them and their Sons allendarly? Won't they allow some *Grains* of useful refreshing Knowledge to be scattered amongst Ministers of the Gospel and their Sons? But, Gentlemen, can you imagine, that even *L. 50* a-year can afford necessary Maintenance, proper Education, and suitable Provision for a Minister's Family, and withal afford some small Moiety for purchasing yearly some few valuable Books? “these silent Friends which always please.” I assure you it won't do. I speak from Experience, and from my Heart.—The Libraries of many honest and worthy Ministers in *Scotland* must of Necessity be extremely poor.—There are some Noblemen
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in *Scotland* of opulent Estates and fine Libraries.—They can lend us Books; and, in an easy discreet Manner, can throw some Light upon our Minds.—But this is not always the Case; and why might there not be a mutual Communication of *Light*?—

My dear Lords and Gentlemen, some of you do thoroughly understand the Interest of your native Country, wherein it doth consist, and by what Methods it may be most successfully promoted.—Many of you are extremely well affected to the present Government.—*And so are we:*—About a thousand Men, of liberal Education, of good moral Character, of unwearied Diligence in the Duties of their sacred Function, scattered all *North-Britain* over; won't you allow that they may be subservient to the civil Interests of the Nation?

One Design of our daily assiduous Ministrations is, to recommend to our dear People strict Honesty, Sobriety, and Diligence in their particular Employments.—Thus your Rents may be paid in a regular manner.—We teach them to regard and obey all their lawful Superiors, especially Magistrates and Landlords.—*This* is no Crime;—though, alas! some amongst us set them but a poor Example in this Matter; and, on this account, we are said to be Presbyterians in Principle, but Independents in Practice.

Some few Counties have published to the World their Resolution to oppose, by all lawful Methods, the Design of applying to the King and Parliament for a general Augmentation of small Church-livings in *North-Britain*.—These Commissioners, noble or ignoble, must allow me to make a few

Remarks upon their *doughty* Resolutions with my usual Plainness and Freedom:—

*Hanc veniam petimus, damusque vicissim;
Sed non ut placidis, &c.*

It would have been no more than fair and Gentleman-like, for each of these Meetings to have told the Publick, the exact Number of the Commissioners of Supply having Interest in the said County, how many of them were present in Person, and how many by Proxy, at said Meeting? how and by what Methods these Commissioners present were convened, and Proxies obtained? was all of their own proper Motion, or were warm Solicitations used to bring them together? were the Resolutions unanimous? if not, what Proportion does the valued Rent of those Commissioners who voted for opposing the Augmentation-scheme, bear to the valued Rent of the whole Shire?—I would have wished to know, how each Commissioner, at said Meetings, in Person, or by Proxy, stood affected to our present happy Constitution in Church and State: For, at present, we Ministers of the established Church have no great Reason to expect mighty Favour from the violent Advocates of the *inde-feasible, hereditary* Right.—I wish however we could be useful to them; and so overcome Evil with Good.—The Resolution of the Shire of *Bamff* bears, That an Application to King and Parliament, &c. “is an Attack upon the *British* Constitution in a sensible Manner.” I am sorry these Gentlemen should have so rashly exposed themselves, and published to the Nation their Ignorance of the Nature of our wise and provident Con-

Constitution, as set forth above in this Memorial.
 —The *Aberdeen* Resolution is well answered in the
Edinburgh Courant for *Thursday May 3. 1750.*

The Resolution of the County of *Nairn* beareth, that the Augmentation-scheme is a *selfish, dirty* and *avaritious* Project. To which one might justly and briefly reply,—A dirty Resolution, expressed in dirty Language, and perhaps the Symptom of a selfish, dirty, avaritious Turn of Mind.
 —This short Answer may be thought sufficient, especially when an old Saying comes across one's Mind,—

*Hoc scio pro certo, quando cum stercore certo,
 Vinco seu vincor, semper ego maculor.*

In fine, that I may draw towards a Conclusion of this long Memorial, my dear Lords and Gentlemen, my Reverend Fathers and dear Brethren, into whose Hands this Performance may happen to come, I beg you'll be so good as to excuse me for presuming to address you as above: And particularly I beg the Honourable and Reverend Gentlemen in the Opposition to excuse any innocent Freedom I have used with your Conduct. Doubtless your great Abilities, your fine winning Address, your Activity, your Influence and Connections, give good Hopes of Success, in attempting to defeat a most reasonable and necessary Scheme, you yourselves being Judges. No doubt you are promoting your favourite Design, your well-concerted Scheme, by the best Methods; perhaps some will say, by breaking and dividing us Ministers amongst ourselves. If you take the Trouble to peruse this Memorial, be so kind as to attend to the Scope and Purport thereof, and never

ver mind the Author, a Country-Minister. And further indulge me to tell you, that the whole landed Interest is by no manner of means on your Side of the Question. Many Heritors are on our Side, some Gentlemen of good Sense and fine Estates. I could throw out their Names, but shall not till their Allowance be obtained. I wish, I most earnestly wish, that you would reconsider the Matter, and inform yourselves better concerning certain Facts: And withal consider how small the Diminution of your yearly Incomes would be, were the humane Augmentation-scheme instantly to take place; a Scheme conducive to the civil as well as the sacred Interests of the Nation. My dear Countrymen, open your Eyes wide, and behold, without Compassion if you can, many Ministers, especially in the Northern Parts of this Country, struggling hard with Poverty and Want.

F I N I S.



